

THE  
EPODES  
OF  
HORACE

In Latin and English ;

With a Translation of

Dr. BENTLEY's NOTES:

To which are added

NOTES upon NOTES; Done in the  
*Bentleian* Style and Manner.

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-----Tu, simul obligasti  
Perfidum Musis caput, enitescis  
Pulchrior multo, juvenumque prodis  
Publica cura. Hor.

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PART XXIV.

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*Q. Horatii Flacci*  
**E P O D O N**  
*L I B E R.*

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**EPODE XVII. HORATIUS & CANIDIA.**

**HORATIUS.**



*AM jam efficaci do manus sci-*  
*entia;*

*Supplex & oro regna per Proser-*  
*pine,*

*Per & Diana non movenda nu-*  
*mina,*

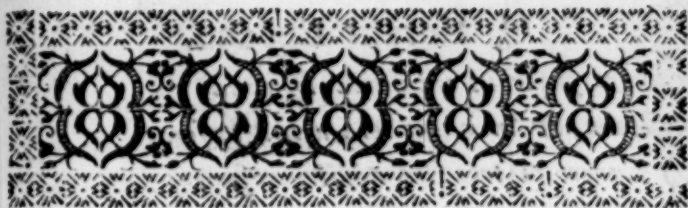
*Per atque libros carminum valentium*

*(a) Refixa cælo devocare sidera,*

*Canidia, parce vocibus tandem sacris,*

*Citumque retro solve turbinem.*

*Astvit nepotem Telephus Nereium,*



THE  
E P O D E S  
O F  
H O R A C E.

---

EPODE XVII. HORACE *and* CANIDIA.

H O R A C E.



T length to Witchcraft I submit,  
And lie a Suppliant at your Feet :  
By Great *Diana's* awful Pow'r,  
And *Proserpine*, whom you adore ;  
By that mysterious Verbe, whose Call  
Makes Stars go out, and Planets fall,  
O mighty Hagg ! thy Charms forbear ;  
Retract, and me thus prostrate spare.  
Though *Telephus* had aim'd his Lance,  
And bad his *Mysian* Troops advance

A 2

Against



*In quem superbus ordinarat agmina  
Myſorum, & in quem tela acuta torſerat.*

(b) *Luxere matres Iliæ addiſtum feris  
Alitibus atque canibus homicidam Hecſtorem ;  
Poſtquam relictis mœnibus rex procidit,  
Heu, pervicacis ad pedes Achillei.*

*Setoſa duris exuere pellibus  
Laborioſi remiges Ulixei,*

(c) *Volente Circe, membra :* (d) *tunc mens &  
ſonus*

*Relapſus, atque notus in vultus honor.  
Dedi (e) ſatis ſuperque pœnarum tibi,  
Amata nantis multum & inſitoribus.*

*Fugit juventus, & verecundus color  
(f) Reliquit ora pelle amiſſa luridâ.  
Tuis capillus albus eſt odoribus.*

(g) *Nullum à labore me reclinat otium.  
Urget diem nox, & dies noctem : neque eſt  
Levare tenta ſpiritu præcordia.*

*Ergo negatum vincor ut credam miſer,  
Sabella peſtus increpare carmina,  
Caputque Marſâ diſſilire nenia.*

*Quid ampliùs vis? (h) ô mare, ô terra ! ardeo,  
Quantum neque atro delibutus Hercules  
Neſſi cruore, nec Sicana fervidâ*

(i) *Furens in Ætnâ flamma. tua, donec cinis*

*Injuvioſis*



The EPODES of HORACE. 5

Against *Achilles*, young and brave,  
 Yet he the suppliant Prince forgave ;  
 And at King *Priam's* just Request,  
 The Body of his Son releas'd ;  
*Hector*, in Battle on the Plain,  
 Far from the *Trojan* Ramparts slain ;  
 Though doom'd to Birds and Beasts a Prey,  
 He sent the mangled Trunk away ;  
 O'er which the *Phrygian* Matrons mourn,  
 And bear him to his pompous Urn.  
*Ulysses'* Crew the Ocean rang'd,  
 And tho' to Brutal Monsters chang'd,  
 In time great *Circe's* Rage appeas'd,  
 Who soon her humble Slaves releas'd ;  
 Dissolv'd the Charm, and at a Word,  
 Their Senses, Shape, and Speech restor'd.  
 Thou Darling of the Mobb ! relent,  
 With Toil and Torture I am spent ;  
 My Youth and rosy Bloom are fled,  
 Whilst hoary Hairs disgrace my Head ;  
 No Rest, no Ease I can obtain,  
 But pass my Days and Nights in Pain ;  
 My Breath comes short, I heave and pant ;  
 My Lungs their due Refreshment want.  
 At length the Pow'r of Charms I own,  
 And Feats by wond'rous Magick done ;  
 How Hags their murd'rous Spells convey,  
 And where they hate, Torment and Slay.  
 What would you more ? I feel the Flame,  
 And on the Gods, and Fates exclaim ;  
*Aetna* is not so hot as I,  
 Like *Hercules*, I burn, I fry ;

A 3

When

*Injuriōsis aridus ventis ferar,*

(k) *Calet venenis officina Colchicis.*

*Qua finis? aut quod me manet stipendium?*

*Effare: jussas cum fide pœnas luam;*

*Paratus expiare, seu poposceris*

(l) *Centum juuencos, sive mendaci lyrâ*

(m) *Voles sonari: tu pudica, tu proba*

*Perambulabis astra sidus aureum.*

*Infamis Helena Castor (n) offensus vicem*

(o) *Fraterque magni Castoris, victi prece,*

*Ademta vati reddidere lumina.*

*Et tu (potes nam) solve me dementia,*

*O nec paternis obsoleta sordibus,*

*Nec in sepulchris pauperum prudens anus*

*Nuendiales dissipare pulveres.*

*Tibi hospitale pectus, & pura manus;*

(p) *Tuusque venter Paetumejus; & tuo*

*Cruore rubros obstetrix pannos lavit,*

*Utcunque fortis exilis puerpera.*

## CANIDIA.

**Q**UID obseratis auribus fundis preces?

*Non saxa nudis surdiora navitis*

*Neptunus alto tundit hibernus salo.*

*Inultus*

*The EPODES of HORACE.* 7

When the invenom'd Shirt he wore,  
Dipt in the *Centaur's* scalding Gore.  
Me all your fiery Stores infest,  
And into Ashes turn my Breast.  
How shall I bribe you to assuage  
Your Fury, or appease your Rage?  
A hundred Bullocks from the Stall,  
To expiate my Crime, shall fall:  
I'll tune my Harp to monstrous Lyes,  
And stick you in the highest Skies;  
Proclaim, how chaste, how good you are,  
And make you brighter than a Star.  
The Bard, for *Helen's* sake struck blind,  
The Gods by suppliant Pray'r inclin'd  
To pity him, restore his Sight,  
And draw the gloomy Veil of Night.  
Do you, like them, relent, and cure  
The raging Torments I endure;  
Restore my Senses, gentle Dame!  
No sordid Birth pollutes your Name;  
You by no hellish Malice led,  
Rake in the Ashes of the Dead:  
Your Heart and Hands are free from Stains,  
And when *Lucina* sends her Pains,  
'Tis no Mock Cry the House Alarms;  
A Real Product fills your Arms.

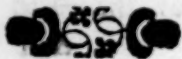
*CANIDIA.*

**I**N vain my Pity you intreat,  
Not Rocks, when Storms and Billows beat,  
Less Mercy to the Sailor show  
Toss'd by the Waves, than I to you.

A 4

Shall

*Inultus ut tu riseris Coryttia*  
*Vulgata, sacrum liberi Cupidinis ?*  
*Et Esquilini Pontifex venescit*  
*Impunè ut urbem nomine implèris meo ?*  
 (q) *Quid prederat ditasse Pelignas anus,*  
*Velociusve miscuisse toxicum ?*  
*Sed tardiora fata te votis manent :*  
*Ingrata misero vita ducenda est, in hoc*  
*Novis ut usque (r) suppetas laboribus.*  
*Optat quietem (s) Pelopis infidi pater,*  
*Egens benigna Tantalus semper dapis ;*  
*Optat Prometheus obligatus aliti :*  
*Optat supremo collocare Sisyphus*  
*In monte saxum : sed vetant leges Jovis.*  
*Voles modo altis desilire turribus,*  
*Modo ense pectus Norico recludere.*  
*Frustraque vincla (t) gutturi neçtes tuo,*  
*Fastidiosâ tristis agrimonîâ.*  
*Vectabor humeris tunc ego inimicis eques ;*  
*Meaque terra cedit insolentia.*  
*An qua movere cereas imagines,*  
 (Ut ipse nosti curiosus) & polo  
*Deripere Luvam vocibus possim meis,*  
*Possim crematos excitare mortuos,*  
*Desiderique (w) temperare pocula ;*  
*Plorem artis in te nil agentis exitum ?*



Shall you unpunish'd make a Jest  
 Of *Cupid's* Rites and solemn Feast ?  
 Expose me to the laughing Town,  
 And blast my Art in vile Lampoon ?  
 Have I for this implor'd the Aid,  
 Of all the Hags that use the Trade ?  
 And made the Philtre strong in vain,  
 Whilst you by Death can ease your Pain ?  
 But that Request the Fates deny ;  
 You'll live, to taste fresh Misery.  
*Promethæus* to the Vultur chain'd,  
 And *Tantalus* in *Styx* detain'd ;  
 Thirsting amidst the liquid Deep,  
 And *Sisyphus*, who climbs the Steep,  
 And rolls the Stone, all long for Rest,  
 Whilst *Jove* denies their just Request.  
 Thus you shall pine, and find no Ease  
 In Daggers, or a Precipice ;  
 In vain shall knit the fatal Noose,  
 And that way seek your wish'd Repose ?  
 Whilst Victory my Art shall crown,  
 And all the World my Charms shall own :  
 You saw with too too curious Eyes,  
 How I by Magick storm'd the Skies ;  
 Call'd down the Moon, gave Life to Dust,  
 And made the moving Wax a Ghost ;  
 Mixt Drugs and Herbs, provoking Love ;  
 And shall my Art successless prove,  
 When try'd on you ? Shall you disarm  
 My Skill, or I forget to charm ?



(a) *Refixa cælo devocare sidera.*] The old *Venetian* and *Loscherian* Editions say *defixa*, but the *Venetian*, dated Anno 1490, says *refixa*; and hence according to the various Humours and Palates of the Editors, sometimes one *Lesson* and sometimes the other prevailed. It is very true, that except one *Cpy* belonging to *Torrentius*, and another to *Barthius*, *Adversar.* 37, 15. most of mine write *defixa*, as the *Leyden*, *Zulichemian*, *Gravian*, *Galean* and *Peter-House*. As to *Magical Devixions* they are common enough among Authors, of which they give us these Quotations; *Virgil*, *Cir.* v. 375. *Autor Hercul. Etai.* v. 524. *Pliny Hist. Nat.* 28. 4. *Seneca de Benef.* But who does not see, that in all these Places though *desigere* be taken *Metaphorically*, yet still it retains something of its literal and original Signification? For *desigi*, in the way of Witchcraft, is not unlike *desigi pavore*, *stupore*; *desixus malis animus*; *struck* or *stunn'd* with Grief, Terror; or a Mind set on *Mischief*. Now neither *Horace*, nor any other Brother of the poetical Fraternity, would have been such a Blockhead, as to crowd such opposite inconsistent Stuff into one and the same Sentence, or fasten and clench the Stars in their Sockets, at the same time that they were to

be *De cælo derep'a & devocata*; Pulled and torn down from their Orbs. We must therefore, according to my *Blandinian*, *Queen's-College*, *Battelian* and *Royal Society* Copies, read,

*Refixa cælo devocare sidera.*

And thus it is plainly to be seen in the *Manuscript* *Acron* belonging to the *Royal Society Library*, for the *Vulgar* is corrupt, and says *defixa*; and so says the old *Commentator* upon *Cruquius*. *Refixa*, that is, *drawn down*, *torn away*. See *Virgil Æn.* 5. 360. to which you may add a more pat Citat on from *Ibid.* 527. But now the Stars are therefore said to be *Refixa* by Enchantments, because in the natural Way they are called *Affixa*; see *Pliny Hist. Nat.* 2. 8. *Ib.* 14.

(b) *Unxere matres Ilia.*] The old *Venetian* Edition says *unxere*; the other dated Anno 1490, *luxere*, as does also the *Loscherian*. The Modern Editors follow, some one, some t'other, according as they are in the Humour. There is also the same Variety in the *Manuscripts*; four of the *Blandinian* Copies, with most of *Lambin's*, and those of *Torrentius*, two of *Pulmannus*, one of *Barthius*, *Adversar.* 37. 15. and my *Gravian*, *Zulichemian*, *Battelian*, *Royal Society*, *Peter-House*, and two *Bodleian*, say *unxere*: On the other



other hand, some of *Lambin's*, one of *Torrentius*, two of *Pulmannus*, as many of *Fersmannus*, and all the oldest *Lucenſian* Copies (as *Michael Brutus* informs us) together with my *Leyden*, *Galean*, *Queen's-College* at first Hand, and *Peter-House* among the various *Lections*, as also one of the *Bodleian Manuscripts*, write *luxere*. *Lambin* follow'd this *Lection* in his first *Edition*, and explain'd it very well; but afterwards, being teaz'd and dunn'd to Death with some impertinent Gainſayers, he thought fit either to change his Mind, or at least to leave the Matter undetermin'd. Indeed, it is no great Wonder, that *unxere* should have so many Friends and Patrons, since it is a vulgar and familiar Word. See *Virgil*, *Ennius*, *Ovid Fast.* 4. 853. where he speaks of *Remus's* Carcass. *Id. Epist. Ariad.* 123. But now for this very Reason, I believe *unxere* was foisted in by the *Librarians*; whereas the other was Genuine, and the Author's own. Any ordinary Scholar, or Witling, might say *unxere*; but *luxere* must belong to a very bright Fellow. Then consider this Expression, *Matres Ilia unxere*, that is, *All the Trojan Matrons*: But how could that be? How came this Affair to employ so many Hands? Some of the Undertakers, or nearest Relations, at least only two or three Persons

were employ'd in anointing the dead Bodies. See this in the Funeral of *Misenus*, *Virgil Æn.* 11. 218. But now all the *Trojans*, *luxere*, (betwail'd) *Misenus*, as here they did lament *Hector*, *Ibid.* v. 212, and 220. *Luxere* is therefore the true and genuine Reading, and is of itself sufficient to signify the solemn Pomp with which *Hector* was interr'd. For *Lambin* observes very well, notwithstanding the Cavils of *Torrentius*, that these solemn Mourning and Lamentations were not perform'd but in Presence of the dead Body. Hence the Poets join those Words so frequently together, *ἀνδρα-στος καὶ ἀταφός*, *indeflectus* and *insepultus*. For a Body which lay unbury'd, is never said to be *deflectus*, lamented, see *Euripides* in *Phœniss.* This he repeats two or three times, as *Lambin* cites him. Add to this, that Place in *Homer*, where he speaks of *Elpenor*, *Odyss.* A. v. 53 and 75. *Virgil Æn.* 11. 372. Besides, if *Horace*, according to his Custom, should here speak of this Matter according to Tradition or History, he could never say, that the *Trojan* Matrons, did in Fact anoint *Hector*; for his Body was washed, anointed, and clothed in rich Garment, as it lay in *Achilles's* Tent, before *Priam* brought it back to *Troy*. See this in *Iliad.* Ω 582. Neither did the *Trojan*.

Trojan Matrons repeat this Unction; which could be of no Use, nor does the Poet make the least Mention of it: But he gives us an Account at large, how those Matrons did lament him; and this Lamentation was, by Priam's particular Decree to last nine Days, *Ib. v. 664.* So soon as the Body was brought to Troy, and laid on a Bed, *v. 720.* (There is not a Word said of washing, anointing, or cloathing it any more) some Poets, or Songsters, were ordered to lead the Procession, and begin the Lamentation, to which the Women bore a Bob with their Outcries, *v. 722.* After this, first *Andromache*, then *Hecuba*, and then *Helen*, begin their Lamentation, and are followed by the other Women, *Ibid. v. 745. 760. 776.* Who then can doubt, but that the Trojan Matrons really lamented *Hector*, instead of anointing him. Their Lamentation was according to Order and History; but their Unction would have been useless; neither is it related by any Historian. See the most elegant Author of the *Consolat. ad Liviam v. 429.* Which Place is alone sufficient to confirm this Lesson in *Horace.* Add to this another from *Distys Cretenfis 4. 1.* See also *Funeral 10. 260.* *Virgil* describing the Funeral of *Polydorus*, *Æneid. 3. 65.* says,  
*Stant circum Iliades crinem  
 de more soluta.*

That is, lamenting according to Custom, as *Servius* well explains it. And again, at the Funeral of *Pallas* he repeats this Ceremony, *Ibid. 11. 37.* I suppose you perceive, that in all these Places, the Trojan Matrons are invited to a solemn Funeral, not to anoint the Body, but to lament and weep over it.

(c) *Volente Circe.* ] The most eloquent *Janus Broekhusius*, upon *Propertius 2. 7.* mends this Passage thus,

*Volente Circa, membra tunc  
 mens Et sonus.*

This he tells us, is according to the *Græcian* Copy, a very good one, which he often commends. Now that same Copy is at this time before me, and there with my own Eyes I find *Circa*; but the *ca* is by some second Hand, and done after a Rasure, which is plainly to be perceived at first Sight; and as appears by the Distance of the Space, and the Testimony of all the Copies which I have seen, *Circe* was the Primitive Lesson. And truly I am afraid that some Blockhead or another made this Interpolation, and construed *circa membra* so as to make *circa* a Preposition; but which way soever this Suspicion came into his Head, he has certainly stumbled upon the Right blindfold; for that *volente Circa*, according to the Latin Declension was heretofore the

Reading

Reading here, is abundantly confirm'd by *Valerius Probus*, p. 1446. Upon the Authority therefore of *Valerius*, who is much older than any of the Copies of *Horace* now extant, we restore *Circa*. It is my own Observation, that in his *Epodes*, *Satyrs* and *Epistles*, our Author always uses the *Latin Declensions*, and the *Greek* in his *Odes*. In those he writes *Cretam*, *Helena*, *Penelopam*; and in these, *Creten*, *Helene*, *Penelopen*: In those he writes nearer to *Prose* and his *Native Language*; in the other he is more *Exotick*, and affects a foreign Way of Speaking. *Circa* therefore is very good *Latin*; thus *Plautus* says in his *Epid.* *Circa* the Daughter of *Sol*. So in *Virgil Aeneid*. 3. 386. instead of the *Vulgar*, *Circes*, all the old *Pierian* Copies write, either *Circe*, or *Circa*. Besides, the great *Cujacius* in his *Observat.* 12. 18. bears witness, that he found *Circa* in some of the old Copies of *Horace*.

(d) *Tunc mens & sonus relatus.*] The old *Venetian Edition* says *relatus*, but the latter *Venetian* and *Loscherian*, write *relapsus*; which is also to be found in my *Gravian*, *Queen's-College*, and five other Copies, and in *Plotius the Grammarian*, p. 2643. Our rascally *Librarians* do almost every where blunder at this Word. Thus at *Carm.* 4. 13. for *dilapsam*, my *Leyden Copy*

says *delatam*; and at *Serm.* 1. 10. v. 68. for *dilatatus*, most of the *Parchments* read *dilapsus*; but here in this Place, which we have now under debate, it is no great Matter whether you read *relatus* or *relapsus*; all the difference is this, that *relatus* signifies brought back by some external Violence, and *relapsus*, returning voluntarily, or, of itself. The last of these two is therefore, I suppose, most commodious; for as soon as the Force of *Circe's* magical Incantations was spent, presently their former Understanding, Language, and Figure, returned of themselves.

(e) *Satis superque poenarum tibi.*] Here I read as follows,

*Dedi satis superque poenarum  
tibi, O  
Amata nautis multum & in-  
stitoribus.*

And by this Means, the Sentence, which before was languid, and had a Flaw in it, is now made full and forcible. See a Parallel Phrase at Verse 16. Our Scoundrel *Librarians* have play'd their old Trick here, and omitted it, because the Meter was complete without it.

(f) *Reliquit ora.*] Do but take a View of this whole Passage, and then you will admire the servile Understanding of some Fellows, who, true or false, right or wrong, are resolved to defend any thing that comes from a great Author, at least if they think so.

*Fugit*

*Fugit juvenis, & verecundus color*

*Reliquit ossa pelle amicta livida.*

*Julius Scaliger*, a very great Man, took Distaste heretofore at these Words, and says, *Who ever said, that the Colour has left the Bones? Certainly he should not have told us, that these Bones were cloathed with a Skin; but should have taken the Skin off them.* This Censure is very just and plain. Now what do the Interpreters say to this? Some of them are so cunning to hold their Tongues, and skip over the Place dry-shod: Others affirm this to be a Cavil of *Scaliger's*, and thereupon fall a commending and admiring the Words, extolling them to the Skies, only because *Scaliger* does not like them. You see then what a Pass we are come to, and must take such Stuff for fine Poetry which no mortal understands, or which we certainly know to be absurd and ridiculous Nonsense. For why? is not *verecundus color* Red? Must not this be granted on all Hands? Red therefore had left the Bones. But how should it leave a Place where it never was? Who ever heard of Red Bones? Should any one be such a Fool as to contend, that the Bones, when a Man is alive, may be Red; yet, I suppose, a sick Man's Bones, and such a one *Horace* describes here, are not so red as those of one in

Health. *Andromache's* Bones grew cold at the Sight of *Aeneas*. See *Virgil Æn* 3. 307. And so did the Bones of *Euryalus's* Mother, when she heard of her Son's Death. This is well enough; for in a Consternation, or Fright, a cold Shiv'ring will pass through the very Bones, when the vital Heat is gone. Warmth then leaves the Bones; but how must the Body or Mind be affected, when Colour leaves the Bones? This Distemper was certainly never known to *Galen Hippocrates*, and their Followers, but only to *Aristarchus* and the Sophists. Besides, *verecundus color* does not signify any Sort of Red, or any where in the Body, but only that of the Cheeks: For no body but a Blockhead, or Numskul, will say, that Blood, a Wound, the Nose, the Brows, or Hair, is cover'd *verecundo colore*, with a modest Colour, but only the Cheeks. What now? did the Colour of the Cheeks leave the Bones? Is this fit to be admired, as coming from a Divine Poet? How much better had it been for you to have wiped this Stain away both from yourselves and *Horace*? which is easily done, because the true Emendation is so soon found out, and so plainly before you; --- *Reliquit ora; the Colour left the Face*, and not the Bones: So I say; for there is the proper Seat of it. See *vid* *Epist. Phyl. Id. Met.*



1. 384. Seneca Hippol.  
376. Horace's Complaint is,  
that *Canidia*, by her Charms,  
had made him pale, and taken  
away his jolly Rosy Colour. See *Canace* in *Ovid*.  
Epif. 11. *Camilla*, about to  
die, in *Virgil*, *Æn.* 11. 819.  
But now the *Queen's* and  
*Magdalen College* Copies say  
*Amictus*, and the *Bodleian*,  
*Amictas*. I do not understand  
this; let others try their Wits  
about it, if they have more than  
I. I suppose the *Librarians* foisted  
in *Ossa* here, because it is a common  
Saying, *My Bones are in my Skin*.  
See *Plautus*, *Capti.* 1. 2. *Silius Ital.* 14. *Id.*  
Lib. 2. But now for *Horace*  
to say, *Ora pelle amicta*, seem'd  
to them to be too harsh and new;  
though the Face is covered with  
the Skin as well as all other Parts  
of the Body; and if you say  
*Ora pelle nudata*, strip of the  
Skin, why not *Pelle amicta*,  
Cloath'd with a Skin?

(g) *Nullum à labore.*] My  
*Grævian* and two other Copies  
say, *Nullum ab labore*. See  
*Terence Hecyr.* Prolog. 2.  
*Nqster Carm.* 3. 17. This is  
a Trifle, and we ought not to  
maim the Editions, but for a  
more substantial Cause.

(h) *O mare & terra, ardeo.*] The  
Edition and Manuscript  
*Acron* both say, *O mare, O terra*.  
This he explains by that in  
*Terence*, *O cælum, O terra, O maria Neptuni*. This  
is right. *O*, repeated, sounds  
much more vehemently. See  
*Pliny*, Epif. 1. 9.

(i) *Virens in Ætna flamma.*] The old Editions, and  
most of the Manuscripts, say  
*Urens*; to this all mine agree  
but the *Grævian* and *Queen's-College*,  
which write *Virens*. *Lambin*,  
*Torrentius*, *Pulmannus*, *Cruquius*, and  
*Gifanius*, found this same *Virens*  
in some of their Books. Indeed,  
if I were under any Necessity of  
receiving one or t'other of these  
Lectiōs, I should rather be for  
*Virens*, since no body ever used  
*Urens* absolutely and intransitively.  
In such a Sense, they would  
certainly have used *Ardens*, and  
not *Urens*. Suppose *Urens* be  
the same with *Ardens*, where then  
is the Force and Beauty of this  
Expressiō, *Flamma urens in fervida  
Ætna*? If it be *Flame* and *Hot*,  
no wonder it burns. How could  
he foist in such an idle, redundant,  
superfluous Epithet? The other  
Lectiō, *Virens*, if it does nothing  
else, does certainly adorn the  
Place with a new Metaphor, which  
made some of the Interpreters like  
it; especially *Nick Heinsius*, that  
bright Fellow, both here, and at  
*Ovid*, *Fast.* 6. 234. Only the  
Instances he produces are nothing  
to the Purpose; for tho' Man's  
Age, by a Metaphor taken from  
Flowers in Spring, may be said  
*virere*, to look green, which is a  
pretty Phrase; yet *Flames* will  
not therefore bear the same  
Metaphor, there being no manner  
of Similitude between them. Those  
Phrases

Phrases are harsh enough, *flōs flamma*, Πυρὸς ἀνθος, *Ignē & flammā florere*. See *Lucretius* l. 898. *Id.* 4. 451. *Statius Theb.* 2. 276. But, I beseech you, suppose any lighter sort of *Flame*, as of a *Candle*, a *Gem*, or a little *Fewel*, may, by a bold and successful *Metaphor*, be said to *flourish*, will the same Expression hold good of the *vast Fire* in *Ætna*? Would your Ears bear with an Author, who should say, *florens in Ætnā flamma*? I cannot believe they would; and yet one is more tolerable than the other; *this*, when used in another Sense, has some Vouchers; the other is perfectly New and Monstrous. It is true, *Heinsius* upon *Ovid*, cites *virens flamma* out of *Martial*; but this most acute Fellow forgets himself; because *Martial* there speaks of *Aurum virens*, and not *flamma*; *Epig.* 12. 15. As to those, who interpret this of the Colour of the *Flames* of *Ætna*, which being compos'd of *Sulphur* and *Brimstone*, are *green*; they may easily be confuted: For the *Flames* in *Ætna* are of no Colour; and those that burst from it, not *green*. To be short; if they would have *virens* in this Place signify a violent, never-dying *Flame*; I wonder they never thought of mending it with a very little Alteration, *virens*? Which Word ought by no means to be despis'd, if the *Copies* would come into it.

See *Car.* 3. 21. *Ovid Fas.* 6. 291. *Severus* in *Ætna*. But what need of a Conjecture, since some of the *Torrentian Copies*, one of *Pulmannus*, and another of *Bersmannus*, supply us with *furēns*, which is the true Reading? This *Lectio* answers in every Point; it takes a pretty *Metaphor* from the *Passions*, and according to the Author's Design here, signifies a very violent and raging *Fire*. See *Æn.* 5. 662. *Æn.* 4. 670. *Geor.* 3. 100. *Æn.* 2. 759. *Seneca Med.* 885. *Her.* *Æt.* 1958. But the Poets are most fond of this Word, when, as *Horace* does here, they describe *Mount Ætna*. See *Lucretius* 2. 593. *Severus* in *Ætna*. *Lucan.* 10. 447. *Seneca Her.* Fur. 106. *Id.* *Her.* *Æt.* 285. *Id.* *Hippol.* 190. Besides, the first Letter of *furēns* being left out, as usual, in order to be transcribed with *Vermilion*, the *Librarians* might easily forge *virens* or *virens*.

(k) *Cales venenis.*] Do but help me over this Place, and I'll thank you kindly. You, O *Canidia*, says he, *Cales officina venenis Colchicis*. What is this? Or, what can it mean? Perhaps *Porphyrio* will tell us; *Horace*, says he, calls *Canidia* a Shop of Poisons. The Modern Interpreters say not a Syllable more than this. But I am afraid, these Words now extant, will produce quite another Sense than they imagine; for if you



you read it thus, so as to make *Canidia*, or, the Body of *Canidia*, a Shop of Poysons, or to grow hot with Poysons; then it will follow, that *Canidia* was bewitched, and not *Horace*; for he who is said to be hot with Poysons, or to be a Shop of hot Poysons, is rather the Person bewitched, than the Witch or Conjuror; and thus *Horace* describes himself, as hot, set on Fire, grown Gray, Pale, and full of Pains in his Breast, Head, Bowels, and all his Body over; so that he might be called a Shop or Box of Poysons, by the same Metaphor that sick Persons are called *Domicilia Morborum*; see *Arnobius* l. 7. Thus then with a small Alteration we may apply the whole Passage to *Horace*, *caleo venenis*; and thus I should do, if with *Porphyrio*, I thought *officina* was spoken of a Person; but this is a harsh vulgar Metaphor, unworthy of our Author. Why should not *officina* signify the Repository where Inchanters laid up their Drugs? See that of *Medea* in *Valerius Flaccus* 7. 327. *Apuleius* Met. 3. *Seneca*, Contr. 33. Thus *Columella* applies *Vitiorum officinas* to a Place or House, and not to a Person. *Officina venenorum* must therefore be understood not of *Canidia*, but her Habitation, and the rather, because *Gratidia* (for that is the real Name of this Witch) did really keep such a Shop at *Naples*, if, as you ought,

you will believe the old *Scholasts*. If then you take the Passage in this Sense, you ought to correct it thus,

-----Tua, donec cinis, &c.  
Calet venenis.

Here the fourth Foot of the first Verse is a *Tribachyck*, as at Verse 12 and 74. The Sense is as clear as can be; but whether *Horace* wrote this with his own Hand, I leave others to judge.

(l) *Centum juvencos.*] The *Battelian* Copy among the various *Lectiōes*, makes this an elegant Phrase, *Expiare juvenis*; that is, Whether you demand an Offering of a hundred Beefs. See *Car.* 1. 4. v. 11. and our Notes at large thereupon.

(m) *Voles sonari.*] The *Queen's-College*, the two *Bodleian*, and at first Hand the *Grævian* Copies say, *Voles sonare*; that is, would have me play the following Lies; you are modest, and virtuous, &c.

(n) *Offensus vice.*] Here is an odious *Cacophony* at the ending of these two Lines, *vice, prece*. If I know *Horace*, he would not be guilty of such an *Homoteleton*. Here one of the *Torrentian* Copies comes in time to our Aid, and solves this with *offensus vicem*. Never doubt, but this is Genuine. See *Livy* 8. 35. *Id.* 28. 19. *Id.* 34. 32. *Id.* 49. 3. *Curtius* 7. 4. *Id.* 7. 41.

(o) *Fraterque magni Castoris.*] Consider this Epithet, *Magni Castoris*; if you follow History, you should rather say *fraterque magnus* or *major*; see Terence, Phorm. 1. 2. Pollux was both older and stouter than Castor: But the old Latins often call Pollux by the Name of Castor.

(p) *Inusque venter Partumeius.*] Horace was never more grossly abused than in this Place; where they would obtrude *Partumeius* upon us, out of some of the worst Copies, a Word taken from the very Dregs of Barbarity. For what does *Venter Partumeius* signify? The Venders of this sad Stuff will tell you, that it is compounded of *Partu* and *Meiere*, and signifies one, who brings forth so easily, that she seems to be only making Water. But what? Does any other Writer use this Word? No. Is it formed by the Rules of Analogy? No. There are some, who from the Dregs of the Latin Tongue in its Corruption, produce *Submeies* and *Submetulus*, that is, say they, one who pisses a Bed: But this would be fine indeed, if Horace were to learn Latin of Quacks and Sophists. Besides, we should forgive this sordid vulgar Expression, if there were any Sense in it, or any Wit and Humour; for it is very plain, that our Author lashes *Canidia* here very severely, by way of Irony,

whilst he would seem to commend her; thus he calls her, *Good*, and *Hospitable*, which are Virtues, but he means the direct contrary; and thus he says, *That she was really brought to Bed*, whereas he means that all this was a Sham; and yet he who reads him, would imagine that he was speaking of a true Lying in. That filthy Word *Partumeius* does not therefore agree with this, because it is really and literally a Disgrace, and not a Commendation; and he would do ill to say *Cruore*, which signifies not only real, but hard Labour, and contradicts *Partumeius*, by which *Canidia* is supposed to bring forth, as easily as if she made Water. The true old Reading, *PaEtumeius*, must therefore be recalled, which is to be found in both the Scholiasts, in all the Editions before Aldus, and, as I suppose, in all the old Copies, as the Blandinian belonging to Cruquius, and all mine, except the Peter-House, which is of late Date, and a second-rate Copy. In the Queen's-College and Royal Society, *Partumeius* was the original Reading, being since erased by some senseless Correctors; the Leyden and Escherian Editions say *PaEtumeius*; the Venetian, Anno 1490. *Partumeius*; But the true Reading according to most of the Books, is *PaEtumeius*, the Name of *Canidia's* Son. See Dig. ff. 28. 6. 92. *Ibid.* 40. 7. 21.

Lampridius

Dr. B—'s NOTES. EPODE 17. 19

*Lampridius* in *Commod.* c. 7. There, the Interpreters are right in restoring *Paſſumeius*; for a corrupt Copy of *Torrentius*, ſays *Paſſuleius*, by much ſuch another Miſtake as we find here. See alſo *Gruter's Inſcrip.* 1316. 8. *Id.* 1382. 7. *Horace's* Meaning is this, *Paſſumeius erat tuus venter*, You had a real Child, and not a Suppoſitious; the old *Gravian* Annotator ſays, *Partus ventris tui*. It is probable, that this ſilly Word *Partumeius* was derived from much ſuch another Gloſſema. That the *Venter* or *Uterus* (*Womb*) is often taken for the *Infant*, you will find from very good Authors. See *Tacitus Annal.* 1. 59. *Ibid.* 15. 23. *Quintilian Declam.* 177. *Digeſt.* 37. 9. *Ibid.* 5. 5. 3.

(q) *Quid proderit ditafſe.*] Thus ſay the Editions, whereupon *Porphyrion* obſerves, That the Senſe is doubtful here, and may eaſily deceive one, becauſe we know not whether this is ſpoken of *Horace* or *Canidia*. He concludes, that it is ſpoken of *Horace*, and the Senſe of it is this; What ſignifies it, O *Horace*, that you ſhould make ſuch Presents to the *Pellagian* old Women, to ſave you by their greater Skill from my *Inchantments*? Or why ſhould you drink any ſtronger Potion in order to ſave yourſelf by Death from the Torments I intend to inſtict on you? The whole Crew of Interpreters fall in with this Expoſition; but I

think we ought to take another Courſe; for our Author does not tell us any where in the former Part of this *Epoſode*, that he had apply'd to other Magicians for an Antidote; neither does it become him, who ſo ſeverely ridicules this Art, to own that he himſelf made uſe of it; much leſs that he had try'd to poiſon himſelf, which contradicts all that he had ſaid; it being his Deſign to intreat *Canidia* to reſtore him to his Senſes, and put him in Hopes of recovering and living longer. We muſt therefore apply theſe Words to *Canidia*, and not to *Horace*, and mend them before we explain them. Inſtead of *proderit*, the old *Leyden* Copy ſays *proderat*, and ſo does the *Magdalen-College*, a reputable Book; and for *ſi tardiora*, the old *Venetian* Editions, *Porphyrion* the *Scholiaſt*, ſome of the beſt Books belonging to *Torrentius*, one to *Pulmannus*, and another to *Berſmannus*, and at firſt Hand the *Queen's-College*, ſay *ſed tardiora*; thus then we muſt reſtore and point the whole Paſſage; thus

*Quid proderat ditafſe Pelig-  
nas anus,  
Velociusve miſcuiffe toxicum?  
Sed tardiora fata te votis  
manent.*

The Senſe is this, as we take it from the preceding Words; Shall you laugh at Magick, and lampoon me, and I not return it? Do not hope to

escape so. *What signifies it that I lay'd out so much Money in procuring other Witches to assist me, and in mingling a stronger and quicker Poison, if I now let you go unpunish'd? But do not expect, because I call this a Quick Poison, that therefore you shall soon expire, and be freed from your Torments: Your Life shall be prolong'd, in order to increase your Misery. What can be clearer, or more familiar? See Cicero 3. in Verrem. Seneca Præfat. in Li. 3. Controuers. Silvianus de Gubernat. Dei Lib. 3. Moreover, that Canidia had several Accomplices in her Witchcraft, appears from Ser. 2. 7. and Epode 5. Some of these are called Sagana, Veia, and Folia of Ariminum.*

(v) *Suppetas doloribus.*] So say the Venetian Editions, but the Leshcherian writes *Laboribus*; to which my Leyden, and some of Lambin's Copies, agree. Both are good; but *Doloribus* seems to be an Explanatory Note upon *Laboribus*, and to have crept into the Text by an Interlineation.

(s) *Pelopis infidus pater.*] The Venetian Editions say *Infidus*, the Leshcherian *Infidi*; but the Editors, neither here nor above, take any Notice of it, which is wrong; for all my Copies, and those of other Criticks, say *Infidi*. The Queen's College and Royal-Society say *Infidus*; but the old Lesson, *Infidi*, is erased. Only the Magdalen

College and Bodleian write *Infidus* at first hand: We must therefore restore the old Lesson, upon such good Evidence. Indeed both Father and Son were Perfidious. See Ovid. Amor. 3. 12. Statius Theb. 1. 246. Catullus de Nuptiis Pelei. However, in this Verse, the Son ought to have his Epithet, as the Father has his in the next. This is a *Decorum* very well known among Poets.

(t) *Guttur innectes tuo.*] So say the old, and most of the modern Editions; but a Majority of the Copies, among which are my Grævian, Galean, and four more, say *Nectes*, which is right and genuine. Good Writers say, *Nectere vincla gutturi*, and not *Innectere*, instead of which they write *Innectere guttur vinclis*, which our Interpreters are not curious enough to observe. See Epif. 1. 19. Ausonius, Epig. 23. Pliny Epif. 9. 28. Virgil, Æn. 5. 510. Ibid. 5. 425. Ibid. 8. 60. Ovid Trif. 5. 3. Metam. 10. 378. Claudian 2. Stil. 374. Id. 6. Consu. Honor. 378. Id. 2. de Rapt. Prof. 369. Prudentius Perif. 10. 353. Psychon. 357. So that by these Instances, I suppose, you see, that Horace ought to have said *Vinclis guttur innectes*, and not *Vincla gutturi innectes*, according to the Vulgar. None of the approved Authors will rashly venture on this Phrase. I have met with but one or two Instances.

Thus



# D. B.—'s NOTES. EPODE 17. 21

Thus *Arnobius*, L. 3. p. 146. Edit. Her. says *Inneſtuntur*; but his Authority is not very great, and perhaps we ought to read *Neſtuntur*. *Silius*, L. 11. 255, says *Meritas inneſte*; but this I believe was written by the *Librarians*, and not by *Silius*. Thus I correct it; *Meritas I Neſte catenas*, for *Neſte catenas* follows at *Ver.* 258. Lastly, *Statius Theb.* 4. 26, says, *Certant Inneſtere collo Brachia*; where too we ought, perhaps, to write, *Certatim neſtere collo*.

(u) *Vocibus poſſum meis. Poſſum crematos*.] Here we ought to read *Poſſim*, according to the old Editions, and most of the Copies, not one of mine excepted.

(w) *Temperare poculum*.] I like *Pocula* best, as I find it in my *Leyden*, *Zulichemian*, *Queen's*, *Magdalen College*, *Bodleian*, *Royal-Society*, and *Peter-house*, among the various Editions. For *Canidia* knew how to make several Sorts of *Philtres*. See *Epode* 5. v. 73. Here then *Pocula* does best, where she boasts of her Art and Power; and by this you avoid a nasty *Homoclenton*, *Poculum*, *Exitum*. See what diligent Puppies the *Interpreters* are, who take no Notice of a various Edition here, because they found it so in all the Editions.

## NOTES upon NOTES. EPODE 17.

**D**Einde illud vide, Matres Iliæ unxere, hæc est, omnes Matronæ Iliades.] The Doctor will not suffer *Horace* to say, That the Trojan Matrons anointed the Body of *Hector*; because it is not probable, perhaps not possible, that every Woman in *Troy* should have a hand in this Ceremony: So that, whenever we meet with any of these Expressions in the Classics; The Greeks burnt *Troy*; The *Thebans* bewailed *Epaminondas*; The *Phœnicians* delight in Navigation; if we can prove, or only suppose, that any one Greek had not actually a Hand in the Firing of *Troy*; Or that there was so

much as one dry Eye in *Thebes* at the Death of *Epaminondas*; or that there ever was a *Phœnician* who was not a Sailor, we may legally convict those Authors of Nonsense.

*Potius meiere, quam parturire videatur*.] The Reader must excuse me, because I have not kept close to the Original in translating this Comment. *Potius meire quam parturire. Canidia venter offas suas effundit. Crurum partum indicat*, &c. are such Expressions as are only fit to be put into the Mouth of a Commentator upon *Aristotle's* Master-piece, and to be explain'd by a Jury of *Matrons*.

Q. Hera-



Q. Horatii Carmen Seculare.

**P**Hœbe, silvarumque potens Diana,  
Lucidum cœli decus, ô colendi  
Semper, & culti, date qua precamur  
Tempore sacro :

Quo Sibyllini monuere versus,  
Virgines lectas puerosque castos,  
Dis, quibus septem placuere colles,  
Dicere carmen.

Alme Sol, curru nitido diem qui  
Promis & celas, aliusque & idem  
Nasceris ; possis nihil urbe Româ  
Visere majus.

Rite maturos aperire partus  
Lenis Ilithyia, tuere matres ;  
Sive tu Lucina probas vocari,  
Seu (a) Genitalis :

Diva, producas sobolem ; patrumque  
Prosperes decreta super jugandis  
Fœminis, prolisque nova feraci  
Lege maritâ :

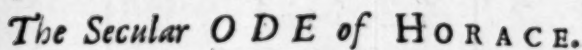
Certus undenos decies per annos  
Orbis ut cantus referatque ludos,  
Ter die claro totiesque gratâ  
Nocte frequentes.

Vosque veraces cecinisse Parcæ,  
Quod semel dictum (b) stabilis per ævum.  
Terminus servet, bona jam peractis  
Fungite fata.

Fertilis frugum pecorisque tellus  
Spiceâ donet Cererem coronâ :  
Nutriant fatus & aqua salubres,  
Et Jovis aura.

Condito mitis placidusque telo  
Supplices audi pueros, Apollo ;  
Siderum regina bicornis audi,  
Luna, puellas.

Roma



Règles

Roma si vestrum est opus, Iliaque  
Litus Etruscum tenuere turme,  
Fussa pars mutare lares & urbem

Sospite cursu :

Cui per ardentem sine fraude Trojam  
Castus Aeneas patria superstes  
Liberum munivit iter, daturus

Plura relictis.

Dî probos mores (c) docilis iuventa,  
Dî senectutis placida quietem  
Romula genti date, remque prolemque,  
Et decus omne.

(d) Quaque vos bobus veneratur albis  
Clarus Anchisa Venerisque sanguis,  
Impetret ; bellante prior, jacentem  
Lenis in hostem.

(e) Jam mari terraque manum potentem  
Medus, Albanasque timet secures :  
Jam Scythæ responsa petunt, superbi  
Nuper & Indi.

Jam fides, & pax, (f) & honor, pudorque  
Priscus, & neglecta redire virtus  
Audet ; apparetque beata pleno  
Copia cornu.

Augur, & fulgente decorus arcu  
Phœbus, acceptusque novem Camenis,  
Qui saluari levat arte fessos  
Corporis artus ;

(g) (Si Palatinas videt æquus arces,  
(h) Remque Romanam, Latiumque ) felix  
Alterum in lustrum, meliusque semper  
(i) Prorogat ævum.

Quaque Aventinum tenet Algidumque,  
Quindecim Diana preces virorum  
Curat ; & votis puerorum amicas  
Applicat aures.

Hac fovem sentire, Deosque cunctos,  
Spem bonam certamque domum reporto,  
(k) Doctus & Phœbi chorus & Dianæ  
Dicere laudes.

*The Secular ODE of HORACE.* 25

Rome by your Godlike Conduct rose,  
When to *Etruria's* happy Shore,  
The *Trojans*, rescu'd from their Foes,  
Their Gods, their Laws, and Empire bore.  
Through Flames, and Toils by Sea and Land,  
Their Great *Aeneas* led them on,  
And taught his *Phrygians* to command  
A People greater than their own.  
The Gods! with Virtue bless the Young,  
Secure the Old from Toil and Care;  
Protect our State, our Race prolong,  
And make us rich, and great in War.  
Listen, ye Pow'rs! when *Cesar* prays,  
Whilst Heifers at the Altar bleed;  
*Cesar* his suppliant Foes shall raise,  
And his victorious Arms succeed.  
By Sea and Land the vanquish'd *Mede*  
Shall humble to the *Roman* Pow'r;  
The *Scythian* shall the Senate dread,  
And *Latian* Laws confine the *Moor*.  
Now Honour, Chastity, and Peace,  
Vertue, and Banish'd Faith return;  
Now Plenty broods a fair Increase,  
And fills with Flow'rs her fragrant Horn!  
*Phœbus* by Auguries renown'd,  
To whom the *Muses* owe their Art,  
Still makes the sickly Hail and Sound,  
And does the healing Balm impart.  
If he beholds, with equal Eyes,  
The *Roman* State, and *Latian* Force;  
Another happy Age shall rise,  
And still grow better in its Course.  
Of sacred Hills and Shrines possess,  
*Diana* shall in Smiles descend,  
And listen to the solemn Priest,  
And to our prostrate Youths attend.  
Whilst all the Gods and mighty *Jove*  
Assent to what the *Chorus* prays;  
Their Songs shall charm the Pow'rs above,  
With *Phœbus* and *Apollo's* Praise.

(a) *S E U Genitalis.*] Here the Interpreters make a mighty Shew of their great Reading and Erudition ; but not a Man of them undertakes to give us so much as one Instance from any other Author, to prove that *Genitalis* was a proper Surname among the Romans for *Diana* or *Lucina*, which is the Main of the Matter here in Dispute. But I do not wonder at this ; for that Word, when apply'd to other Gods, is used in a Sense quite different from the Meaning of this Place. See *Ennius* apud *Servium*, *Æneid.* 6. 764.

*Romulus in cælo cum Dis  
Genitalibus avum  
Dedit.*

Where by *Dii Genitales*, *Paulus Merula* understands *Saturn*, *Jupiter*, *Venus*, *Æneas*, and *Mars* ; from whom *Romulus*, by a certain Divine Pedigree, was descended, and so begot by them. *Hieronymus Columna* reckons much the same Number ; only he imagines that the *Dii Genitales*, properly Speaking, were the same with *Dii Indigetes*, that is, such Gods as had been Men formerly, but were afterwards admitted into the Order of Immortals ; of which sort were *Hercules*, *Castor*, *Pollux*, and *Æneas*. Now we are of Opinion, that *Ennius* here meant just the contrary ; for by *Di Genitales* we understand Begot-

ten or Natural Gods, and not Adopted Adscitious Gods ; such as were born Gods and Immortal by Nature ; not such as had laid aside Mortality, and so were translated into the Celestial Order. Now these were twelve in Number, six Males, and as many Females, and are called *Gentium majorum Di.* *Ennius* is said to have put all their Names into this one Distich ;

*Juno, Vesta, Ceres, Diana,  
Minerva, Venus, Mars,  
Mercurius, Jovi, Neptunus,  
Vulcanus, Apollo.*

*Ennius* therefore designed in this Place to let us know, that *Romulus* was not dead, but translated to Heaven, where he was then living among the Immortal Gods. It is certain *Cicero* understood him thus ; as appears by his *Tusc. Quæst.* 1. 12. where he cites the Place thus ;

*Romulus in cælo cum Dis  
agit avum.*

As *Ennius* assures us, and thereby confirms common Report ; for he thought it all one to say, after the manner of the Poets, *Cum Dis Genitalibus*, with the Genital Gods, or to say plainly, and without any other Addition, *Cum Dis*, With the Gods. Whereas the Word *Dii* (Gods) when it stands absolutely and by itself, always



ways signifies the Gods who are Immortal by Nature. And thus *Servius* upon *Virgil* *Æneid*. 6. 777. explains this very Passage in *Ennius*; and supposes that by *Dii Genitales* he means *Dii*, The Gods in general. *Romulus*, says he, according to *Ennius*, has a Place among the Gods, as well as his Grand-Father *Æneas*. But now *Ausonius* is much clearer, and plainly shews you, what the *Di Genitales* mean, in this Distich, which contains the Argument of the 4th Book of the *Iliad*,

*Jupiter interea cum Dis  
Genitalibus una  
Concilium cogit superum de  
rebus Achivis.*

Where *Homer* himself witnesses, that these were not the *Dii Minores* or *Indigetes*, but the *Di Majores*, or Gods of the first Order; for those eleven Gods whom we have already mention'd out of *Ennius*, were of the Privy-Council to *Jupiter*. See *Ovid* *Metam*. 6. 72. *Plautus* in *Epid*. Act. 5. Sc. 1. Besides it will appear yet plainer from *Festus*, that the *Dii Genitales* in *Ennius* were of the Upper-Bench, and not Gods made out of Men. Thus he speaks; the *Genital* (where, as others have already observ'd, you must read the *Genital*) Gods are *Aqua*, *Terra*, *Ignis*, & *Aer*; for these are the Beginnings of

all Things, called the Seeds or Elements by the Greeks; with these Gods they also reckon'd the Twelve Signs, and the Sun and Moon. This he speaks agreeable to the Doctrine of the Naturalists, who explain'd the vulgar Theology, by way of Allegory, concerning the Planets and Elements; and by these Allegories they always meant the superior and not the inferior Order of Immortal Beings. But which way soever you interpret the Words of *Ennius*, whether of this or that Order of Gods, this however you may certainly gather from the Whole, that *Diana* can never be properly surnam'd *Genitalis*. If you suppose this Word signifies one of the *Di Minores*, then it cannot belong to *Diana* at all; if it signifies one of the *Di Majores*, then it cannot be apply'd to her only. And the same is the Case with that Inscription *Dis Genitalibus*, which is to be met with in two of *Crispina's* Medals extant in *Madiobarus*; for if the Romans had only called *Lucina*, and her Attendants, by that Name, they would not have said *Dis* but *Deabus*. What then shall we do here? We are got into the Dark, and how shall we find our Way out again? To tell you the Truth, I verily believe, nay I am positive, and sure, the Passage is corrupt and unsound. And yet I will but alter it a little, and you shall

shall soon be brought to confess my *Emendation* to be *Horace's* own Hand-writing.

*Sive tu Lucina probas vocari,  
Sen Genetyllis.*

*Genetyllis* is the Surname of *Diana* in Greek, deriv'd a γενεσι, because she presides over Births. There are some who give this Title to *Venus*, but our Author followed the other sort of Antiquarians. *Suidas* says thus; *Genetyllis* is a Goddess, the Companion of *Venus*, the Author of Generation, so called from γενεσις. Others suppose the *Genetyllides* to be the Attendants of *Diana*, presiding over Births; so called from the very same Greek Word. The Passage in *Aristophanes* cited here by *Suidas*, may be seen in *The Smephor*, p. 515. See *Id.* in *Nubibus*, p. 62. as also at the beginning of his *Lysistrata*. Moreover, as some Authors suppose the *Genetyllides* to be the Attendants of *Venus* and *Diana*, and the *Ilythia* to be Part of the Train of *Diana*; So others suppose *Genetyllis* to be *Venus* or *Diana* in Person; and that *Ilythia* is *Diana* appears from the Scholiasts, in their Notes on the above-mention'd Citation from the *Nubes* of *Aristophanes*. See *Etimol. Mag.* But now *Horace* by *Ilythia* means *Diana* herself in this Ode; and so by *Genetyllis* he means, not θεῶν ἀρετῶν, but the very

ἀρετῶν. There is a Passage in *Hesychius* concerning this same *Genetyllis*, which is very remarkable and worthy of our *Emendation*; ΓΕΝΕΤΥΛΛΙΣ, γυναικεία θεὸς, τεκομένη τοῦ ὀνόματος παρὰ τὰς γενεαίς, ἰοιμύια τῇ εὐρυτῇ, διὰ καὶ ταύτη κείνας προσετίθεσαν. Where κείνας is certainly a Corruption, and was therefore altered by *Scaliger* and *Meursius* into κύνας. But tell me, I beseech you, what θεὰ ἰοιμύια τῇ εὐρυτῇ, *Dea similis festo*, means? A Goddess like a Feast? Now I would have you mend the whole Passage thus; ΓΕΝΕΤΥΛΛΙΣ --- ἰομύια τῇ ΕΚΑΘΗ, διὰ καὶ ταύτη ΚΥΝΑΣ ΠΡΟΣΕΤΙΘΕΣΑΝ, *Genetyllis --- dea Hecate similis; quamobrem & huic quoque canes attribuerunt*. Here, I suppose, you will own this to be a good and clear *Emendation*. Now *Hecate* is the very same with *Diana*. See *Carm.* 3. 22. We are therefore much in the right, when we mend this Passage, and restore *Genetyllis* upon the Testimony and Authority both of *Suidas* and *Hesychius*. That which gives some Colour to our *Emendation*, is this, that our Author in this Ode, and also in the sixth of the fourth Book, which seems to be the Preface to this, and writ on Purpose to recommend it, does seem to affect the Greek Way of Speaking. Thus he says, *Lenis Ilythia* and *Lenis Agyien*; which Words were

were at that time as great Strangers to Latin Ears as *Genetyllis*. Neither can we believe, but *Servius* and *Porphyrion* read this Passage thus, as far as we can guess from two very corrupt Citations. *Servius* upon those Words, *Castæ fave Lucina*, at *Eclog.* 4. By *Lucina*, says he, we mean *Diana*. Thus *Horace* speaks; *Sive te Lucinam probas vocari, seu te penitus Junonem*. Now if you should mend these last Words, which are notoriously corrupt, by clapping in the vulgar Reading, *Seu te Genitalem*, you will go much farther from the present *Lectio*, then if you should correct *Servius* thus, *Seu te Genetyllidem*. *Porphyrion's* Words upon this Place in *Horace* are these, *Ostendit eandem Lucinam & Genitalem deam appellari*. Here I suppose you plainly perceive, that the Words are displaced and out of Order; for if this had been his Meaning, he should have placed his Words thus, *Ostendit eandem deam Lucinam & Genitalem appellari*; but what need was there of *Deam*? Was any one such a Fool as not to know that *Lucina* was a Goddess? It can scarce be otherwise, but that he formerly wrote the Place thus, *Ostendit eandem Lucinam & Genetyllidem appellari*; which Word, because our senseless Librarians did not comprehend, but thought it to be a manifest Blunder,

they therefore altered into *Genitalem Deam*. To this we may add the Testimony of our old *Grævian* Copy, where at present indeed we read *Genitalis*, but the fourth Letter (*i*) is inserted by some other Hand, and after a Rasure, the four last are inserted; *Genetilis* therefore seems to be the first Reading, which was afterwards scratch'd out; and this is a plain Proof, that *Genetillis* was formerly extant in some of the Copies; for the ignorant Correctors taking this to be a Corruption, changed it into *Genitilis*; and then that vulgar Word *Genitalis* could not give any Offence, and no one could be so senseless and stupid as to hammer *Genitilis* out of so common and well-known a Word, especially too, when the Metre was against it.

(b) *Stabilisque rerum terminus servet*. It is not to be thought so wonderful, that both the antient and modern Interpreters should run themselves a-ground at this Passage: For, turn it which way soever you please, you can never make good Sense of it, because it is intangled and perplexed with so many Difficulties.

*Vosque veraces cecinisse,  
Parca;  
Quod semel dictum est,  
Stabilisque rerum  
Terminus servet, bonæ jam  
peractis  
Fungite fata.*

Where first, those Expressions, *Dictum est & servet*, are a Trespass against *Syntax*; whence *Aldus*, and some of his Followers, in order to patch up this notorious Fault, published *Servat* in their Editions; and this Lesson I found in my *Magdalen-College* Copy, and also in the *Royal-Society* at second hand. But all the others, which are the oldest and most authentic, belonging to me or *Cruguius*, or *Torrentius*, *Bersmannus*, or *Pulmannus*, or *Lambin*, do plainly retain *Servet*; and this is farther confirmed by the *Scholias*t and *Servius*. Besides, the very Nature of the *Latin* Tongue requires, that after those Words, *Cecinisse quod*, some *Verb* or *Verbs* of a *Subjunctive*, and not of an *Indicative* Mood, should follow; thus *Parca veraces cecinisse, quod semel dictum sit stabilisque rerum terminus servet*. See *Carm.* 1. 32. *Epode* 2. *Epist.* 1. 17. All the best Writers express themselves thus. Farther yet, the Sense is flat, and in a crazy tottering Condition. *Horace* says, *Quod semel dictum est*. But what, I beseech you, does *semel* mean? Where is the Force and Beauty of this Word? It has none, that I can find, as it stands naked and destitute, unless some *Antithesis* would follow, which might raise and give new Life to the languishing Sense here; as if he had said, *Quod*

*semel dictum sit & semper stabile permaneat*. What does this *Servet* relate to? Nothing. For nothing follows which may be supposed to be *Kept*, or *Preserv'd*. If then, by a very small Alteration of the Words, I can get clear of all these Difficulties, is there any Mortal living so savage and hard-hearted, as not to praise and extol, at least to receive me candidly and courteously? Thus then I mend the Passage;

*Vosque veraces cecinisse,  
Parca,  
Quod semel dictum stabilis  
per avum  
Terminus servet, bona jam  
peractis  
Fungite fata.*

Here you see *Dictum* is the *Accusative Case*; and I can assure you, that in my old *Gravian* Copy *est* is to be found only in an *Interlineation*, and not in the *Text*; neither does *Servius* so much as mention it, where he commends this Passage at *Eclog.* 4. 47. We are therefore right in rejecting that Word. But if at all Hazards you are resolved to retain it, then, if you will hearken to me, I would have you resit the Place thus;

*Quod, simul dictum est,  
stabilis per avum  
Terminus servet. -----*

*Simul*

*Simul dictum est*, that is, *As soon as, or, so soon as ever it is spoken*. *Simul* and *Semel* are almost every where confounded together by the Librarians, as they very well know, who are used to the Dusting over of old Manuscripts. But the first of the two is best, and most elegant. Then do but consider, and trace the Letters in that Lesson, *que rerum & per ævum*, and I believe you will soon confess, that the Librarians might easily stumble and blunder upon such a Corruption. But now by this Alteration, the Sense is wonderfully raised and improved. *Semel dictum, stabile servetur per ævum*, that is, *For ever and ever*. This is a fine Phrase, familiar to the best Writers. See *Lucretius*, 1. 549. *Servata per ævum*. Here you see *Servata per ævum* answers to *Servet per ævum*. See also *Idem*. 5. 634. *Ibid*. 950. *Ibid*. 62. *Propertius* 4. 2. *Ovid Metam.* 5. 227. *Manilius* 2. 100. *Id*. 4. 291. *Statius Theb.* 1. 362. *Id*. 7. 200. *Silius* 10. 421. *Claudian* 4. Conf. Honor. 284. *Prudentius Peristeph.* 8. 23. *Id*. *Hamartig.* 660. You see then, I fancy, by this time, that my Emendation will make a Shift to stand on its Legs. On the other hand, the Vulgar Reading (*Stabilis rerum terminus*) according to common Construction, has quite another Meaning than

*Horace* here intended. For *Rerum terminus* signifies the End or Accomplishment of Things. And then, what can be the Sense of *Rerum extremitas servat effata parcarum*? Nothing can be more absurd and insipid. See *Seneca Hercul. Fur.* 290, where *Megara* conjures *Hercules*, whom they had long expected from Hell, to return quickly, and bring with him, *Rerum terminos*, that is, The Foundations of the World. See *Rerum terminos* in *Seneca*, *Epist.* 94. *Id*. *Epist.* 90. But now *Terminus* here in *Horace* does not comprehend that Notion, so as to signify the Last the Furthest, but rather something Fixt and Immoveable. Hence *Stabilis terminus* is put absolutely, as it used to be, without having *Rerum* behind it for a Genitive Case. See *Virgil, Æneid* 4. 614. *Lucretius* in three or four Places. *Fatorum terminus* may also be found in *Attius* in *Hecuba*, as quoted by *Priscian*, p. 716.

(cf. *Docili juvena, Di senectuti*.) I should think it very strange, if any Reader, who was either a Poet himself, or a Man of Parts and sound Judgment, should admire this Stanza as much as the rest;

*Di, probos mores docilis  
juvena,  
Di senectuti placida quie-  
tem,*

*Romula*



*Romula genti date remque,  
prolemque,  
Et decus omne.*

For why? Does he not here mean the old and young Fellows in Rome? How then comes it to pass, that he should bring in *Romulam gentem* at the third Line, as if in the two former he had been praying for some other Nation? Besides, the Sentence has a Gap in it, and flags for Want of Nerves and Joints: For *Date* does not stand in the right Place; and, according to this Construction, *Dii* ought to be repeated three times. To be short; It is a great while since I discovered, by Conjecture, that the true Reading was this,

*Di, probos mores docilis  
juventa,  
Di, senectutis placida quietem,  
Romula genti date remque,  
prolemque,  
Et decus omne.*

After this I found *Docilis* in my *Battelian* Copy at first hand, the Letter *s* being since erased by some foolish Corrector, yet so as that you may easily see it, if you keep your Eye close. But *Senectutis* is plainly extant in my good old *Gravian*, *Queen's-College*, *Colbertine*, and two other Copies of less Note. *Bersmannus* found the same in two of his Books; and so, I be-

lieve, the other Interpreters might have found it in their Books, if they had not been careless. It is not worth our while to tell you, or use many Words to prove, how much better, plumper, and more elegant this *Lectio* is, than the *Vulgar*. *Te Gods*, says our Author, Give the Romans the good Manners of Youth; and the Rest of old Age, Riches, Progeny, and all Sorts of Honour. Where *Juventa* and *Senectus* do not signify Men, according to the *Vulgar* Reading, but the different Times of Man's Life. Besides, the *Battelian* Copy varies the Place thus,

*Di, senectutis placidam  
quietem.*

And *Placida*, whenever it occurs in the other Books, is always taken for a *Various* Reading. *Placida* is indeed a standing Epithet for *Quies*. See *Virgil*, *Æn.* i. 695. *Id.* 4. 5. *Id.* 5. 836. *Id.* 9. 189. *Varro* apud *Seneca's* *Contrö.* 17. and *Epist.* 56. *Boetius* *Consol.* 3. 10. *Senectus* is also often called *Placida*. See *Cicero* de *Senectut.* c. 5. *Seneca* de *vita beatâ.* c. 21. It is therefore best to retain *Placida* according to the other Copies and Editions.

(d) *Quique vos bobus.* Here some of the Interpreters had rather stay their Stomachs with Chaff, than take a Belly-full of wholesome Food, when it

it was freely set before them. For thus they follow the Edition of Aldus,

*Quique vos bobus veneratur  
albis,  
Clarus Anchisa Venerisque  
sanguis,  
Imperet.*

But now the old Editions, as the two Venetian and the Loscherian, say *Quaque*, to which the best Books of Cruquius, Pulmannus, Bersmannus, and Torrentius, with my Gravian, Queen's College, at first hand, and two other Copies, agree. Besides, Acron confirms this Reading both in the Edition of 1490, and also the Manuscript. For Fabricius after this corrupted the Place. Priscian, p. 774, says, Bobus is put for Bovibus by way of Euphony. See Horace. *Quique vos bobus veneratur albis*. Thus Putschius published it; but three Manuscript Copies, which I consulted on purpose, do plainly write *Quaque*. Further yet, instead of *Imperet*, which has also corrupted the old Editions, the same Criticks found *Impetret* in most of their Copies: Thus did I in my Peter-house, Battelian, and at first hand in my Queen's and Magdalen-College Copies. Thus then I correct it,

*Quæque vos bobus veneratur  
albis.  
Clarus Anchisa Venerisque  
sanguis,*

*Impetret, bellante prior  
jacentem  
Lenis in hostem.*

Nothing can be plainer than this. Let, says our Author, Augustus obtain of the Gods those Things which he prays for, and intreats at their Hands. Thus the Scholiast upon the Elandinian Copy paraphrased the Place, which was afterwards explain'd at large by the learned Torrentius: On this solemn Occasion Augustus put up his Vows and Prayers for the whole State of Rome, for himself and his Family; and that the Gods would hear him, and grant his Request, the Chorus here prays in the Words of Horace. But now, according to the vulgar Reading, where was the Sense of praying that Augustus might reign? since he had done so in Ease and Safety, without any Competition, many Years before. The other Reading is therefore the best; out of which it was very easy for the foolish Librarians, nay it could scarce otherwise happen, but that they should stumble upon that common Corruption; but the *Vulgar* being so plain and familiar, we can never believe, that they either would or could form the other out of it, which is more abstruse and elegant.

(c) *Jam mari terraque  
manus potentes.*] Here Romanorum must be understood, as Porphyrio tells us; and thus

thus the Moderns explain it. I have nothing to say against this; but if any one old Copy would keep me in Countenance, I had rather read,

*Jam mari terraque manum  
potentem,*

and understand this as spoken of *Augustus*. See *Serm.* 2. 5. v. 62. *Virgil*, *Æn.* 7. 232. *Ovid Met.* 1. *Claudian*, *Car.* 13. *Prudentius* *Cathem.* 6. 85.

(f) *Et honor pudorque.*] Three Copies belonging to *Pulmannus*, and among mine the *Leyden*, *Grævian*, and *Galean* Copies, say, *Et honor pudorque*; and this, in our Judgment, deserves to stand, for the Sake of the Euphony.

(g) *Si Palatinas videt  
aquas arces.*] Besides the old *Blandinian* Copies of *Crugnius*, and some belonging to other Criticks, my *Colbertine* and *Royal-Society*, with my *Battelian* and *Grævian*, among the various *Lections*, say *Aras*, and not *Arces*. This Reading is also confirmed by *Porphyrio*, who says; Hence it appears, that there had been for some time a Temple built by *Augustus* in his Palace, and dedicated to *Apollo*. His Meaning is; If *Apollo* is pleased with the Altars which are dedicated to him in the Palace. The other Copies, and the old Editions, retain *Arces*; or, as my *Leyden* writes it, *Arceis*. It is certain, the Drawing of

the Letters in *Aras* and *Arces* is so very much alike, that those two Words might easily deceive the *Librarians*, though their Eyes were never so good. Thus in *Cicero*, *Orat pro Balbo*, c. 17. *Qui & veterem illam speciem fæderis Marciæni semper omni arce duxerunt sanctiorem*; The Transcribers substituted *Arce* in the room of *Ara*, as *Lambin* well corrects the Place, even in Spite of *Guilielmus* and *Gruier*. On the other hand, in *Tacitus*, *Annal* 11. 23. *Capitolio & ara Romana* may be seen in the *Parchments* instead of *Arce*; for so it is now mended by the learned *Interpreters*. As to this Passage here in *Horace*, both of the *Lections* are good and elegant; so that you can hardly tell which of the two ought to bear the Bell away. It is very true, that there was a Temple erected to *Apollo* in *Augustus's* Palace. See *Epist.* 1. 3. *Propertius* 4. 6. *Ovid Met.* 15. 365, and many other Authors. *Palatinas aras* will therefore do very well. And yet I don't know how it is, but the other *Lection* pleases me much better; not only because it sounds more *Figurative* and *Poetical*, but also because it comprehends the Temple of *Apollo*, as well as the Palace of *Augustus*. See *Virgil*, *Æn.* 11. 477. *Claudian* *Bell. Gildon.* v. 119. where he speaks of *Palatini colles*, which are often

often called *Arces* by the Poets. See *Id.* in 6 Conf. Honor. v. 617. *Carm.* 12. 19. *Ibid.* 11. Conf. *Stili.* v. 30. *Virgil Geor.* 2. 172. *Id.* *Æneid* 10. 12. *Statius Sil.* 3. 4. *Id.* 4. 4.

(b) *Remque Romanam Latiumque felix.*] This is a doubtful Place, and capable of several Constructions;

*Si Palatinas videt æquus arces,*

*Remque Romanam, Latiumque felix,*

*Alterum in lustrum, meliusque semper*

*Proroget ævum.*

Here the Scholiast upon Cruquius says, *Felix* that is *Secundus*, *Propitious*; See the Poet, *Æneid* 1. 334. This is said like a Senolar; but since we had *Æquus Apollo* in the preceding Verse, it is not so convenient to have the very same Sense in *Felix* so soon repeated. The Moderns however come off much worse, when they place the Words in the following Order; Let him continue to bless the Roman State, and happy Latium, during another Lustrum, and a more prosperous Age. I will not deny but *Latium* is called *Felix* in another Place. See *Statius Silv.* 3. 3. And yet this *Epithet* is not altogether so commodious here, because it implies that very Thing to be already brought to pass, which the Poet was praying for to *Apollo*. Then besides,

it is plain from that Passage in *Ennius*, *Annal.* 1. whence our Author borrowed this, that *Felix* ought to be separated from *Latium*. See *Varron* apud *Nonium* in *nutritur*, Farther yet, what sort of a Prayer must this be, *Proroget Latium Felix in alterum lustrum*? as if it were sufficient, that the Roman Empire was not to fall in the next five Years? Either I am mightily mistaken, or the Words ought to be construed in quite a different Order, thus: If *Apollo* looks with a propitious Eye upon the Imperial State, the City of Rome, and all Italy; let him prolong the Age to another Lustrum, and make it still more prosperous. Let him, says our Author, prolong, not the Roman State, but the Age; for that these two Words ought to be joined together, is plain from that Passage in *Art. Poet.* v. 364. Thus *Prorogare horam, diem, annos, atatem, tempora*, are frequent and familiar Phrases. *Felix Lustrum* is the same with *Felix Saculum*. *Quintilian Instit.* 8. 6. *Ovid Trist.* 1. 11. *Seneca* in *Apocolocyn.* *Nummi Antiqui.* *Auctor Panegyri.* ad *Constantin.* *Lucilius* apud *Gellium*, 4. 17. Here now observe a particular Elegance; *Proroget*, says he, that is, Let him prolong, produce, spin out the Time into another happy Lustrum; Another happy Lustrum! This must

must certainly tickle the Ears of *Augustus*; and it was true and right to let the World know, that the past *Lustrum* was a happy one. His Prayer therefore is, that as the Ages are in Course, every one that is to come may exceed the preceding in Happiness. See *Ovid Fast.* 1. 87, where he speaks of the *Calends* of *January*. *Tibullus* 1. 7, where he speaks of the *Birth-Day* of *Messalla*.

*Candidior semper candi-  
diorque veni.*

Here we must mend the Place, and write *Redi*, from a Copy belonging to *Achilles Statius*; and thus *Ovid*, in the above cited Place, says *Revertere*.

(i) *Proroget ævum. Curet. Applicet aures.* It is very plain, as well from this as several other Passages, that it highly betides our *Interpreters* to bring some Judgment as well as Learning along with them. For when they had once found, that both the old *Editions*, and those that came after them, did with one Consent write *proroget, curet, applicet*, immediately the whole Crew of *Interpreters* set their Mark to it, by way of Approbation. But in my Opinion, they are a Pack of tame and servile Fellows; for if *Horace*, as they would have him, should use these Expressions in the way of a

Form of Prayer, he would be guilty of a very foolish Way of Prating. He had already said, *Verse* 33.

*Conditio mitis placidusque  
telo*

*Supplices audi pueros, A-  
pollo;*

*Siderum regina bicornis  
audi,*

*Luna, puellas.*

But now after this, as if he himself had forgot what he had said, or were resolv'd to dun and tease the Gods with senseless Repetitions, he again prays in the Conclusion,

*Quindecim Diana preces  
virovum*

*Curet, & votis puerorum  
amicas*

*Applicet aures.*

Besides, those Vows were already made and finished, neither does he conceive any new ones; for it should seem foolish and preposterous to solicit the Gods to open their Ears to your Prayers, after they are ended. This should have been done at the beginning of your Prayers. When they are just ended, it is too late, and to do it in both Places, is silly and impertinent. But the *Parchments* present us with a much better *Lesson*, and might have set others right, if they had perused them with Diligence; the four *Elandinian* Copies belonging to *Cruguius*,  
one



one of *Bersmannus's* Books, with my *Leyden*, and *Queen's-College* at first Hand, read *prorogat*, *curat*, *applicat*. Moreover, *curat* and *applicat* are to be found in three of *Bersmannus's* Copies, my *Grævian*, *Royal Society*, *Bodleian*, and *Battelian* among the various Readings. *Curat* may be also seen in the *Galean*, and at first Hand in the *Magdalen-College*; the old *Scholiasts* do also acknowledge *curat* and *applicat*, tho' they are guilty of a great Absurdity in explaining it, by calling in *si* from the preceding Lines, by a *Zengma*, so that the way of construing it is thus, *If Diana minds these Prayers, if she lends a favourable Ear, then let her prolong, &c.* It is indeed a mighty pretty Contrivance to hawl in this same *Zengma* to their Assistance, like a God in a Machine, in order to lead and conduct them into several extraordinary *Solecisms* and *Barbarities*. And yet they seem to have had some short Glance of the true Reading; for their *Annotation* runs thus, *proroget*, *dilatet*, *differat*; *Here one Tense stands for another, prorogabit*. Certainly whoever wrote this, seems to have written *prorogat*, *dilatet*, *differat*; for if *proroget* were part of a Form of Prayer, it would be silly to talk of an *Enallage of Time*, and explain it by *prorogabit*; on the other hand, if you read *prorogat*, it is not quite so

foolish, though it be not altogether necessary, to explain it by *prorogabit*. Add to this, what *Porphyrio* says, *If Apollo looks upon the Romans with a favourable Eye, he will make the coming Age more happy*. For thus we read it, *Tribuet in futurum*, in the *Cruquian Parchments*, and not according to the *Vulgar*, *Tribuat futurum*. And this makes it much plainer, that some of the old Critics did heretofore read *prorogat* in this Place; for as for the old *Scholiast*, they are a Medley patch'd together by different Hands. What need is there of more Words? Since you have so many good Authors to back you, be not afraid to correct the Place thus,

*Alterum in lustrum melius-  
que semper*

*Prorogat ævum.*

*Quindecim Diana prec:  
virorum*

*Curat, & votis puerorum  
amicas*

*Applicat aures.*

Nothing could be said more true and elegant; for the *Chorus* in the first Place offers up Prayers for the *Roman State* and *Empire* to *Diana* and *Apollo*, for the *Prince* and *People*; and after this, being as it were inspired by the Deity, with great Confidence assures the *Assembly* or *Audience*, that the *Gods* had heard their Prayers, and would certainly

D

grant

Grant their Request; where-  
upon they presently add,

*Hæc Jovem sentire Deosque  
cunctos*

*Spem bonam certamque do-  
mum reporto.*

See *Epist.* 2. 1. v. 134. where  
he has this very *Ôde* in his  
Eye. *Tiresias* speaks after  
the very same manner in *Her.*  
*Fur.* v. 571.

*Craviore manes voce & at-  
tonita ciet.*

And after a little Pause, he  
adds,

---- Audior, vates ait,  
Rata verba fudi.-----

See *Statius Silv.* 3. 2. Our  
silly *Librarians* seem to have  
committed this Blunder upon  
a foolish Mistake, which made  
them clap in *proroget*, only  
because *Horace* speaking of  
*Apollo*, says in the preceding  
Verses,

*Si Palatinas videt æquus  
arces*

*Remque Romanam Latium-  
que.*

For they imagin'd with them-  
selves, that after *si*, which is  
a *Particle* of *Obtestation*, some  
*Verb* of the *Optative Mood*  
must necessarily follow, *Pro-  
roget ævum*. And thus in-  
deed it does commonly fol-  
low in the other Poets. See  
*Virgil Æneid.* 2. 536. *Id.*

5. v. 797. But in this they  
were strangely mistaken; for  
the Poets do not only fre-  
quently use this *Particle* when  
they are praying to the Gods,  
but also when they promise  
themselves that the Gods have  
certainly heard them. As  
here, *Proroget ævum in me-  
lius si æquus rem Romanam  
videt.* See *Ovid Pont.* 2. 11.  
*Id.* *Trist.* 2.

(k) *Doctus & Phæbi.*] A  
certain *Manuscript Copy*, of  
which *Barthius* makes men-  
tion *Adversar.* 38. 18. reads  
this Place thus,

*Doctus & Phæbo chorus,  
& Diana  
Dicere laudes.*

Both of these *Lessions* are  
good, as well *Phæbo* as *Phæbi*.  
See for this, *Ovid Art. Aman.*  
2. near the end. *Tibullus* 1.  
3. *Virgil Georg.* 2. 393. And  
without doubt, it must be con-  
fess'd, that if our Author had  
written *Phæbo*, in all Probabi-  
lity most of the *Librarians*  
would have mistaken it, and  
have foisted in *Phæbi*; on  
the contrary, if he had written  
*Phæbi*, not one in a hundred  
of them would have had the  
Sense to alter it for *Phæbo*.  
But notwithstanding this,  
since all the other *Manu-  
scripts* and old *Editions* do  
strangely agree together to  
read *Phæbi*, we are of Opini-  
on, that it ought not to  
be altered. See *Virgil Æn.*  
8. *Id. Eclog.* 6. *Sidonius A-  
pollinaris Carm.* 9. v. 226.

NOTES

*Qualis autem precatio esset, Proroget Latium felix in alterum lustrum?*] Our Commentator delivers his Sentiments here concerning the Nature of Prayer with singular Judgment and Orthodoxy. It had been ridiculous, says he, for Horace to desire the Gods to save and protect the Roman State, during the Space of five Years only. By which remarkable Comment we are given to understand, that all Prayers, which confine the Blessings they implore, to a few Years, or Months, a Week or a Day, are in Proportion impertinent and trifling. He talks of not teasing and dunning the Gods, and therefore, I suppose, he would have this Duty performed with great Ease and Expedition: We might set apart some particular Time, in which to ask of the Gods all Things that we can be supposed to want, and so never trouble them or ourselves with praying any more

*Certe quicumque hæc scripsit; prorogat, dilatat, differt scri-*

*psisse videtur.*] The Doctor often makes use of a very pretty Fancy, which does him great Service, and that is, when he speaks of Horace or some other Author, who does not write as he would have him, to assure his Readers, *That he said otherwise, or should have said otherwise if he had not been a Fool.* But this Trick growing stale, he has now devised a much prettier; for though he owns, that a Writer had said so or so, *Yet it should seem,* says he, *that he says the direct contrary;* and by this pretty Fetch, every Mortal who opens his Lips, must talk on the Doctor's Side, let him say what he pleases. This noble Art of Guessing at a Man's Intentions, not by what he really speaks, but by what a By-stander is resolv'd he shall speak, may probably in time get footing in the English Tongue; for it takes Place already in all Conversations between Men and Bells; witness that famous Proverb, *As the Fool thinketh, so the Bell clinketh.*



F I N I S.

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